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THE  
Jewish Expositor,

AND  
FRIEND OF ISRAEL.

JULY, 1817.

A LECTURE

Addressed to the Jews, and delivered in Ely Chapel, Holborn, on Thursday Evening, March 27, 1817, and in the Jews' Episcopal Chapel, Bethnal Green, on the Sunday Evening following. Being a discussion of the following subject proposed by the London Society for the conversion of the Jews:—“What were the opinions of learned Jews, before the coming of Christ, with respect to the nature of God, the character of Messiah, and the fall and recovery of Man?” By the Rev. AMOS WESTOBY, M. A. Emberton, Bucks; and Curate of Hagsden, Beds.

Ἐπὶ νόμος διὰ μαθητῶν ἡ πρώτη σάβην  
παρῆναι.

Jeremiah vi. 16. “*Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.*”\*

THE instability of the mind of man is a glaring and lamen-

table fact. Its fickleness is apparent wherever we turn our eyes, and perhaps among no people has its weakness and degeneracy been more manifest, than among the children of Israel. In Egypt and at the Red Sea, even in the midst of miracles, they murmur. In the wilderness, while the awful glories of Sinai were yet (as it were) flaming before their eyes, they say, “Make us gods to go before us, as for this Moses we know not what is become of him.”—On the borders of the promised land, “their hearts turn back to Egypt:” at one time they refuse to fight at the command of God: at another they presumptuously rush to battle without his sanction.

Under the immediate government of the Most High, they “desire to have a king, like the nations round about them:”—Again they will divide the kingdom; and set up calves at Dan and Beersheba. And to the time of Jeremiah, the

\* כה אמר יהוה עמרו על-דרכים וראו ושאלו לנתיבות עולם אי-זה דרך הטוב ולכי-בה ומצאו מרגוע לנפשכם

same revolting spirit continued to shew itself. Josiah had in vain endeavoured to reform them; and therefore God is about to punish them by the king of Babylon.

Yet in the midst of their awful departures from the living God—their lying vanities, and worse than heathen abominations; he sends his prophet, and exhorts them to retrace their wandering steps, that turning again to the God of their fathers, they might stand in *his* ways, the *good* and the *old* ways, of truth and righteousness, and exchange “beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness,” &c. Isa. lxi. 3. And, O house of Israel, I would now in the spirit of the prophet weep for your desolations, and set before you the *good* and *right* way. I see you afflicted and tempest-tossed amidst the nations, scattered over the face of the whole earth, and finding no rest for the sole of your foot;—every where a bye-word and a proverb: for many days without a king, and without a prince, without an image, and without an ephod, and without teraphim. Is there not a cause? “Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.”

I have chosen these words as expressing the substance of the present question, viz. “What were the opinions of learned

Jews, before the coming of Christ, with respect to the nature of God, the character of Messiah, and the fall and recovery of man?”

There are three sources from whence these opinions may be satisfactorily collected.

(1.) *From the early Targumists.*

The chief of these are Onkelos, and Jonathan. Both Jews and Christians agree in allowing that they composed their targums before the time of Christ. It is the common opinion of the Jews that Onkelos and Jonathan lived about one hundred years before the destruction of Jerusalem: that they were the disciples of Hillel, who bred up one thousand scholars.\* Some Jews however have tried to bring them to a later age. Hence they say, that the Onkelos who wrote on the law, was *Αχιλας*, which is a Greek name. But unfortunately for them *Αχιλας* could not be Onkelos: for the names are different, the times are different, as are also the targums which they are said to have written: Onkelos wrote on the law, but the targum of *Αχιλας* is on the prophets and the Hagiography.†

What but an anxiety to evade evidence which opposed their new opinions could have occasioned this palpable error? The antiquity of the targum of Onkelos on the law, and that of Jonathan on the prophets, I shall

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\* Præd. Part II. Book viii.

† Ibid.

consider to be firmly established, until some more plausible arguments be adduced to discredit the common and well supported opinion, that they were written one hundred years before the destruction of Jerusalem.

(2.) Another source from which the opinions of the Jews, before the coming of Christ may be collected, is the Apocryphal writings.

There is the fullest evidence that those of the Apocryphal books, which I have quoted, were written before the time of Christ: and that they have suffered no material alterations; except what might be naturally expected from frequent transcription. I do not know that any Jew objects to them, as being prior to the time of Jesus Christ. Grotius, a Christian writer, has indeed ventured to question the authenticity of some parts of them, but without adducing any thing like proof of their having been interpolated. These therefore we shall consider as exhibiting the accredited opinions of learned Jews, before Christ.

(3.) Another source from which the opinions of the Jews before Christ may be collected is, the well known work of Philo Judæus, who lived at Alexandria in Egypt.

It is my decided opinion that Philo wrote his several treatises before the ministry of Jesus Christ, and in this I am supported by Dr. Allix, author of the Judgment of the Jewish Church, by Dr. Mangey, the

learned editor of Philo's works,\* and also of Mr. Basnage in his History of the Jews. There have been some Jews however who have attempted to prove his work to be of a later date, as if he were not the Philo Judæus of whom Josephus speaks; but as they have made assertion without offering any proof, I shall not take up your time in confuting them. Philo is however objected to, as an evidence of the opinions of the Jews on another ground; viz. that he might either have borrowed his notions concerning the *λογος* from Plato, or from the evangelical writings.

But both these ideas are groundless, for,

1. Whoever will take the pains to compare Philo with Plato, will find that he could not have borrowed his ideas of the *logos* from him, even if he had been so disposed. Plato has no conception of a mundane *λογος*, but Philo abounds with it.†

2. That he borrowed his opinions from the evangelical writings is destitute of any proof. But allowing for the sake of argument, what I cannot see any good reason even to conjecture, that he might have seen some of the Apostles, who can suppose that he would write any thing contrary to the established and accredited opinions of the most learned Jews of that time. Philo was in high

\* See their arguments in their several works referred to.

† Vide Oxlee on the Trinity, p. 257, &c.

estimation among his countrymen. The Jewish historian Josephus tells us, that he was chosen by the Jews of Alexandria as the chief of three ambassadors, who were appointed to go to Rome, in order to plead before Caligula against dedicating an image to Cæsar. His behaviour on that occasion is very remarkable, as well as the historian's commendation of him.\* Josephus thus relates it, "Philo the brother of Alexander, overseer of the customs, a person every way extraordinary, and a man of letters, being now about to reply in behalf of the Jews, as their first commissioner upon the embassy, Cæsar in a rage little short of violence, bade him begone. Philo upon this repulse turning to the Jews about him, said, "Now Caius is against us, God will be for us." Here then, my Jewish brethren, is one of your nation who is bold for the living God, and courageously defends the worship of Jehovah to the exclusion of the gods of the heathen. Your fathers venerated him: they considered him as both a wise and a pious man. And there cannot be the shadow of a doubt but that he spoke the sentiments of the learned Jews in his time. He was a true friend to your religion and laws. His testimony I shall therefore use as unquestionable. But lest these learned Jews should seem to stand alone, and to be utterly discarded by their subsequent brethren: I shall

occasionally shew that your most renowned Rabbies *since* that *period* speak much the same language.

No one who knows human nature will for a moment suppose that the Jews have condescended to borrow their notions from Christians. We might as soon expect that they would borrow them from idolaters.

The Jews, instead of approximating to Christianity either in opinions or practices, have gradually declined from it: and have even given up some of the doctrinal opinions which their targumists held. May every Jew and Christian present be inclined on this occasion to address himself to Jehovah, saying, "Open thou mine eyes that I may behold wondrous things out of thy law."

With these authorities I am to enquire what were the opinions of learned Jews before the time of Christ.

I. Respecting the nature of God.

It may be proper to observe that the old Jews did not attempt to describe the essence of God. Philo, de Mund. declares "that the *essence* of God is incomprehensible, but his *providence* and *existence* are known to us." But though on the essence of God they were silent, they speak of a plurality of persons in the Godhead which was confined to three: these they commonly name, *The Lord, the Word of the Lord, and the holy Habitation of Jehovah, or the Holy Spirit.*

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\* Jew. Antiq. B. viii. c. 10.

(1.) That they have ever acknowledged one person in the Godhead, none will deny. On this subject there is no difference between the Jew and the Christian. It will therefore be needless to refer you to any authority.

(2.) But the old Jews acknowledged a second person in the Godhead. This may be proved, 1. *From the Targumists.* Onkelos on Gen. xix. 22. "The Lord rained, &c." "The Jehovah rained from before the face of the Jehovah from heaven." Here are evidently two distinct persons to whom the sacred name of Jehovah is applied. This second person, called by Onkelos *Jehovah*, was known to the Jews, both before and after Christ, by the names of "the Word of the Lord," and "the Word," whom they considered to be a divine person.\*

So Onkelos on Gen. iii. 8. speaking of Adam and Eve. "And they heard the voice of the Word of Jehovah God walking in the garden at the close of the day."

Jonathan on Isaiah viii. 5. "Moreover the Lord spake again, &c." "But the word of Jehovah continued to speak with me further, saying."

Jonathan on Joshua xxii. 31. "In this manner have ye rescued the children of Israel from the hand of the Word of Jehovah." Ib. on Jeremiah xxxii. 41. "And my Word shall rejoice over them to do them good." Ib. on Eze-

kiel iii. 17. when God is giving commission to Ezekiel, saith, "And thou shalt receive a word from *my Word*." Ib. on Zechariah vii. 12. "Their heart they rendered as hard as adamant; so as neither to receive the law, nor the words of Jehovah of hosts, which he had sent by *his Word* by means of the ancient prophets." Ib. 1 Kings xviii. 42. "But I will entreat the name of Jehovah, and he will send *his Word*." Onkelos on Gen. xx. 3. "And *the Word* came from Abimelech, in a dream of the night; and said unto him." Ib. on Num. xxiii. 20. "And *the Word* from Jehovah met Balaam, and put a word in his mouth, and said." Such quotations as these might be multiplied if time would allow, but they are sufficiently numerous to satisfy a candid inquirer, that the Jews considered the inspired penmen as intending to assert in these passages of holy scripture, a plurality of persons in the Godhead.

*Objection.*—But a Jew may say the phrase, *the Word of Jehovah*, is only a periphrasis for Jehovah himself; with whom some Christians have inadvertently joined. As we say,\* "the strength of Hercules," instead of "Hercules:" the "body of Agamemnon," instead of "Agamemnon:" "the backs of oxen," instead of "oxen." Or that it is an idiom in the Chaldaic language. Both these objections are however unfounded.

\* Vide Oxlee, page 208, &c.

\* Vide Oxlee.

1. It is not a periphrasis, because it is often used *absolutely*, as Gen. xx. 3. Onkelos.

2. Such a circumlocutory way of speaking, is not used when a person is invoked, but *the Word of Jehovah is invoked*.

II. We may learn the opinions of the Jews respecting the second person in the Godhead, from Philo Judæus.

In his treatise, *De Profugis*, he says, "The Word is the Son of God the Father." *De Con. Sing.* "The Logos is, as it were, an archangel of many names, for he is called, Beginning, Name of God, Word, Man after an Image, Israel seeing." *In Frag.* "The second divinity." *De Som.* "The first begotten of God." *De Mund. Opif.* "The image and likeness of God." *De Profugis*, "The divine Word superior to angels." *De Leg. Alleg.* "The Word of God, superior to every thing in the world." *De Prof.* "The Word has God for his portion and resides in him." *De Con. Sing.* "The Word only can see God." *De Leg. Alleg.* "The Word was before all things." *De Plant. Noæ.* "The Word is eternal."

But it would be trespassing too much upon your patience, to adduce the many passages in which Philo expressly asserts the Logos to be the second person in the Godhead.

III. The Apocryphal writers held the same opinions.

Wisd. xviii. 15. when speaking of God, says, "Thine Almighty Word leaped down from heaven, out of the royal

throne." *Ecclesiasticus* i. 5. "The Word of God Most High is the fountain of wisdom." *Ecclesiasticus* li. 10. "I called upon the Lord, the father of *my Lord*, that he would not leave me." *Wisdom* ix. 1. "O God of my Fathers, and Lord of mercy, who hath made all things with *thy Word*." *Ecclesiasticus* xlvi. 5. "By the Word of the Lord he shut up Heaven, and also three times brought down fire. O Elias, who didst raise up a dead man from death, and his soul from the place of the dead, by *the Word* of the Most High."

Should any persons be inclined to ask, whether we might not expect that these Jewish writers, would more explicitly avow and define the second person in the Trinity? I should answer, that they had the Old Testament before them, the doctrines of which, they received implicitly: and the Targums could not speak more plainly of a plurality in the Godhead, since they were making versions of the sacred text. Besides, the opinion of a plurality in the Godhead, had never been denied among the Jews, so as to provoke a controversy. And it is probable, that we who are Christians, should have received the doctrine of the Trinity in similar language, unless the rise of heresies in the church had made it necessary to invent creeds as tests of orthodoxy. But we pass on,

III. To the divinity and personality of the Holy Spirit.

The Targumists Onkelos and

Jonathan, Philo Judæus, and the authors of the Apocryphal books, have, in their writings, pointed out a personal divinity as belonging to another person in the Godhead, besides "*the Lord*," and "*the Word of the Lord*;" *him* they denominate, "The Holy Habitation of Jehovah, or the Holy Spirit."\* On the authority of Mr. Oxlee we affirm, that in all the passages where the Targumists have the *Habitation* of Jehovah, the inspired penmen have either Jehovah, or God; and that like the Word of Jehovah it is never employed in the translation of the Hebrew word, מלאך Malach. Onkelos on Gen. ix. 27. "Jehovah will widen Japheth, and fix *his Habitation* in the tents of Shem."

Ibid. on Exodus xvii. 7.—They tempted Jehovah, saying, Is Jehovah among us or not? saith, "Is the *Habitation* of Jehovah among us?" Onkelos on Exodus xxxiv. 6. "And Jehovah caused his *Habitation* to pass before his face; and he exclaimed; Jehovah, Jehovah, a God merciful and gracious, of great forbearance; and that abounds in acts of goodness and truth."

Onkelos on Numbers xi. 20. recognizes both the second and third persons in the Godhead. "Because ye have despised the Word of Jehovah, whose *Habitation* dwelleth among you, and have lamented before him, saying, Why did we come out of Egypt?"

So Jonathan, Hosea xi. 9. "I will not execute my high indignation, neither shall *my Word* again devastate the house of Israel; For I am God, *my Word* subsisteth for ever; neither are my servants, like the servants of mankind, that dwell upon the earth. Thus do I decree by my *Word*, whose *holy Habitation* is among you, that I will not exchange Jerusalem yet for another city.\*

These are as express declarations of the third person in the Godhead, as the nature of the Targums would admit. And this doctrine is more largely asserted in the subsequent authorized writings of the Jews.

But we pass on to the Apocryphal writings. The author of the book of Wisdom, when addressing God, says,† "Thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above." So Judith xvi. 14. "Let all creatures serve thee (O Lord), for thou spakest, and they were made, thou didst send forth thy Spirit and it created them, and there is none that can resist thy voice." So Wisdom i. 7. "For the Spirit of the Lord filleth the world, and that which containeth all things hath knowledge of the voice." So 2 Mac. xiv. 35. "Thou, O Lord of all things, who hast need of nothing, wast pleased, that the temple of *thine Habitation* should be among us."

\* Oxlee, p. 271.

\* Oxlee, p. 275.

† Wisdom ix. 17.

These quotations sufficiently testify, that the Apocryphal writers acknowledged a plurality, and Trinity in the Godhead.

But, according to my plan, I shall adduce the opinions of *Philo on the Holy Spirit*.\* “Now this Spirit of God, is a being of wisdom, and of a divine nature, indivisible, inseparable, beautiful, in every respect throughout complete: when it *profits*, it is not *impaired*; when given to another, it receives no less in perception, knowledge, or wisdom. Wherefore, this divine Spirit though it may reside in the human soul, yet cannot remain continually, as I have mentioned.”† *Ibid*. “The Divine Spirit cannot always dwell with men, because they are carnal.”

The evidence which we have produced of the divinity of the *Word* and the Holy Spirit, is so clear, that should any reject it, they must at the same time reject the Old Testament and the faith of the ancient Jewish church. We will close these testimonies respecting the nature of God, with a sentiment of Philo,‡ when speaking of the three angels which appeared to Abraham; “For it was with great earnestness, expedition, and zeal, that Abraham went and gave directions to his wife Sarai—when God, escorted on each side by two personages

from on high, whose attributes were Power and Goodness (the Divinity in the middle, being in union with the other two) impressed a threefold appearance upon the soul of Abraham who beheld them.” And though Philo seems to give the supremacy to God, yet he speaks of them all three, as *unlimited, infinite*, consequently not to be *circumscribed*.\* We gather from these testimonies,

1. That the Jews before Christ, believed in a plurality of persons in the Godhead.

2. That they have expressed this belief, as far as we have any reason to expect they should.

3. That they profess to take their opinions from the Old Testament, while they either give its meaning; or make reflections upon it. We notice,

II. The opinions of the Jews relative to the character of the Messiah.

1. The Jews expected ὁ λόγος, or the Word of the Lord, to come in the person of Messiah.† “It is the world in which the Logos, God’s first born, that great high-priest resides. And I assert, that this high-priest is no man, but the holy Word of God; who is not capable of either voluntary or involuntary sin, and hence his head is anointed with oil.” So on Zech. vi. 12. “Thus saith the Lord of hosts, Behold the man whose name is the Branch, (or as the Greek has it, *the East*)

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\* De Gigan.

† See Bryant’s Selections from Plato, vol. viii. from which many of these quotations are taken.

‡ De Sacri.

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\* See Bryant.

† Philo de Prof.

&c." This is understood by the Jews of Messiah, and Philo plainly says, that the East here spoken of is *the Word*, the first begotten of God, the Creator of the world.\* The Targum on Isaiah xlix. 5, 6. "And now, saith the Lord, that formed me from the womb to be his servant, &c." expressly ascribes this to the *Word*, as do also the generality of Jews. From these quotations it is clear that,

1. The Word is the second person in the Godhead.

2. The Word is the expected Messiah.

3. The actions proper to a man are ascribed to the Word.

2. This Logos was to appear in a human body as a man.

Philo de Confus. when mentioning the different characters of the *first begotten Word*, represents him καὶ εἰκὼνα ἀνθρώπου in the image of man. And the history of the false Christs who appeared in the world after the death of Messiah, is a sufficient proof that there was a rooted opinion in the minds of the old Jews, that Messiah should become man.

3. We may notice some characters which the old Jews supposed Christ would sustain, and some circumstances which they expected to accompany his person and appearance.

1. *That he was to be POOR*, Bereshith Rabba, on Gen. xlix. 10, 11, "He (i. e. Jacob) sheweth us that when the Christ shall come to Israel, he shall make ready his ass, and ride

upon him, and come to Israel with poverty."\*

2. *That he was to be a PROPHET*, Psalm xlv. 5. "Thou art fairer than the children of men." The Chaldee, "Thy fairness, O King Christ, exceedeth the sons of men," and on the words, "Grace is poured into thy lips," "The spirit of prophecy is given into thy lips."†

3. *And a TEACHER*, Chaldee Parap. on Song viii. 1. "In the time the King Christ shall be revealed to the congregation of Israel, and the sons of Israel shall say unto him; Come, be thou with us for a brother, let us go up to Jerusalem, and we will suck with thee the meanings of the Law, as a sucking child sucketh the breasts of his mother."‡

4. *That he should die for SIN*, on Isaiah liii. 5. "He was wounded," &c. The Jews in Mehila,§ say, Chastisements are divided into three parts, one to David and the fathers, one to our generation, and one to Messiah, as it is written, "He was wounded for our transgressions, &c." So Rabbi Calana, on Genesis xlix. 11. "As the ass bears burdens and the garments of travellers, so the King Messiah will bear upon him the sins of the whole world, as it is said, The Lord laid upon him the iniquity of us all."||

5. *Christ was to rise from*

\* See Ainsworth in loco. † Ibid.

‡ Ibid. § Vide Gill in loco.

|| Ibid.

\* De Con. Sing.

the dead on the third day. In Bereshith Rabba, on Genesis xxii. 4. "Then on the third day Abraham lifted up his eyes," &c. they say, "There are many three days in the Holy Scripture, of which *one is the resurrection of the Messiah.*"\*

It may be objected that some of these quotations are later than the time of Christ. But the answer is satisfactory, namely, that these Jews profess that they derived their sentiments from fathers of blessed memory, who lived before the time of Christ; and we may rest persuaded, that they would adopt nothing peculiar to Christianity into their writings.—But giving the modern Jews every advantage, these must be the opinions of real Jews, who lived before the time of Christ, and since that period. Let us notice,

III. The opinions of the Jews respecting the fall of man.

Philo, when speaking of the creation of the first man (Adam) says, "He was formed after the image of God; for God created him to be at large, without controul, in a state of full liberty; but he disobeyed and forfeited his happiness. Hence he enjoyed little advantage from his noble origin, having brought a curse upon himself, and being the author of unhappiness to all who came after him."†

Here we have a just account

of the fall of man, and original sin, and its fatal consequences to the world.\* He adds, "From this immortal state he (Adam,) was justly doomed to death and made a perishable being."

Philo De Con. Sing. paints in glowing colours, the sad effects of original sin, he asks, "What intelligent man is there who views mankind engaged in *unworthy* and *wicked* pursuits, but must be grieved to the heart, and call upon that only Saviour God, that these crimes may be extenuated, and that by a ransom and price of redemption being given for the soul, it may again obtain its freedom?"

In Quis Res Div. Hares, Philo declares the *impurity* of man's nature. "The scripture informs us that it pleased God to fix the tabernacle of his oracle in the midst of our impurities, that we might have an opportunity of being cleansed by washing away all those sordes, with which the *wretched* and base constitution of man abounds." Also the book of Wisdom, chap. ii. 24, 25. "God created man to be immortal, and made him to be an image of his own eternity. Nevertheless through envy of the devil, came death into the world, and they that do hold of his side, (i. e. the devil's,) do find it so." The Targums, and Talmudists, and Comments speak the same language.

So Rabbi Menahen, on Gen. ii. 17. "But of the tree of

\* See Ainsworth in loco.

† Vide Bryant on Philo, p. 194.

\* De Nobilitate.

knowledge," &c. says, "After the opinion of our rabbins of blessed memory; if Adam had not sinned, he had *never died*; but the breath with which he was inspired of the most blessed God, which he had in the time of his creation, had cleaved unto him continually, and kept him alive forever."\* Rabbi Menachen on Exodus xxix. 13.† "Therefore the kidneys and the fat that is upon them, and the caul which covereth the liver, were burnt unto God for to make atonement for the sin of man, which proceedeth out of the *thoughts* of the reins, and *lust* of the liver, and *fattiness* of the heart,—for they all consent unto sin." They also taught that the sins of men merit *eternal* as well as *temporal punishment*.

The Chaldee on Psalm l. 21. "Thou thoughtest to be for ever; thou saidst in thy heart, I shall belike God: but I in powerful wrath will take vengeance upon thee, I will rebuke thee in *this world*, and order the judgment of Gehenna (hell fire) in the world to come before thee."‡

*That we are born sinners.* The Chaldee on Psalm li. 5. "Behold I was shapen in the sin of evil concupiscence;" and in Bereshith Rabba on Gen. viii. 1. it is said, that a *Rabbi*, being asked, "When the evil imagination is put into a man?" answered, "From the hour that he is formed." And the Chaldee on Psalm ciii. 14.

"The Lord knoweth our evil concupiscence which carrieth us into error." It would be easy to multiply testimonies on this mournful truth, that we are fallen in Adam. But the best of Jews both ancient and modern, will I hope, confess with Isaiah, lxiv. 6. "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we do fade as a leaf; and our iniquities, like the wind, have taken us away." We come lastly to their opinions respecting

#### IV. The recovery of man.

1. The old Jews expected that God would, by Messiah, bring *eternal salvation* to his people. The Chaldee paraphrasts on Gen xlix. 18. "I have waited for thy salvation, O Lord." "Our father Jacob said, I expect not the salvation (or redemption) of Gideon, son of Joash, which is a temporal salvation, nor the salvation of Sampson son of Manoah, which is a transitory salvation. But the salvation of Christ the Son of David, who shall come to bring unto himself the sons of Israel, whose salvation my soul desireth."\* So the Chaldee on Psalm l. 3. "Our God shall come and shall not keep silence," says, "The just shall say in the day of great judgment, Our God shall come, and not silent, to execute the vengeance of his people."†

2. The Jews have not expected the recovery of man, when Christ should come, to be

\* See Aíns. in loco.

† Ibid.

‡ Ibid.

\* Ibid.

† Ibid.

universal. So Talmud in Sanhedrin, chap. xi. on Jer. iii. 14. "I will take you one of a city and two of a family, &c. and will bring you to Zion," says, "As of 600,000 Israelites, only two entered the land of promise, to wit, Joshua and Caleb; so shall it be in the days of Christ."\*

3. That man's recovery was to be brought about by mortification of sin, as well as by outward worship. The Chaldee on Psalm l. 23. "Whoso offereth me praise glorifieth me, and to him that ordereth his conversation aright, will I shew the salvation of God," says, "He that slayeth evil *concupiscence*, and *subdueth* it, that shall be counted to him as a sacrifice of confession."†

4. That the salvation of man is to be begun in this world and perfected in heaven." The Chaldee on Psalm lxxiii. 24. "Thou shalt guide me with thy counsel, and afterward receive me to glory," says, "Thou wilt guide me with thy counsel in *this world*; and after that *the glory* is accomplished, which thou hast said thou wilt bring upon me, thou wilt receive me."‡

5. That man is to be recovered by faith and repentance. Philo De Abrahams. "The next duty in order after *faith*, is *repentance* of our sins." Again, "When we have gained *hope*, the next conflict in which we are engaged, is to establish *repentance*."§

6. That all *our obedience* must be regulated by *the will*, and *law of God*. Philo De Deteriore. "Even virtue without God's sanction can never profit us."

In addition to these selections, I might, if my time and your patience would allow, pursue the subject into a vast accumulation of similar evidence. I trust that what *has* been adduced is sufficient to prove what were the opinions of your ancestors before the coming of Christ.

But I must not leave you here without endeavouring to lead both Jews and Christians from the speculative *contemplation* of truth; to a deep and heart-felt *experience* of its power."

*And first*, and principally I would address you. my Jewish brethren! once the favoured of the Lord; and still beloved for the fathers' sakes: my hearts' desire and prayer to God for you is, that you may be saved. Consider! that in reproaching *us* as idolaters because *we* worship the Father, the Word, and the Divine *Habitation*, you depart from "*the old way*."

You have heard that Onkelos, and Jonathan, and Philo, and the Apocryphal writers of your own nation, professed the same faith with us, *nay* the faith of Abraham, of Moses and the prophets from whose inspired authority they derived their views of the characters of God.

In denying the triune Jehovah, you reject the authority

\* Ibid.

† Ibid.

‡ Ibid.

§ Bryant.

of Moses and the prophets, no less than the authority of the Lord's Christ.

Do we seek to turn you away from the face of the Lord your God? Do not *we* worship Jehovah in three persons as Moses did? Do not our views of the nature of God, agree with your Targumists, your learned Rabbies, and the old Jewish Church?

Consider also whether your opinions of Messiah are the opinions held by your fathers of blessed memory. "Onkelos, Jonathan, and Philo, expected the *Word* of Jehovah, the divine *Logos* to become the Messiah of Israel: whom do you expect? They looked to the day of Messiah's humiliation, when he should be "despised and rejected of men like him," the prophet of Nazareth, the crucified Jesus.

Are your opinions respecting the fall of man in Adam at all like those of your forefathers? They with deep sorrow declared, that Adam by disobedience in eating the forbidden fruit, brought a curse upon himself and upon his posterity. Why then are you shocked at the words of Jesus Christ himself, who saith, "Out of the heart proceed evil thoughts, murders, adulteries, thefts, false-witness, blasphemies." Has not one of your own Rabbies said, "that Moses commanded, the caul, and the fat, and the liver, to be burnt unto God, to make atonement for the sin of man which proceedeth out of the *thoughts* of

the reins, and the *lust* of the liver, and *fatness* of the heart—for they all consent unto sin?

Will you not hearken to what your fore-fathers have written respecting the *punishment* which your sins deserve? Your Chaldee paraphrasts threaten a sinner in these words, "I will rebuke thee in this *world*, and order the judgment of Gehenna (hell fire) in the world to come before thee." And what is this but the language of David.\* "The wicked shall be turned into hell, and all the nations that forget God." Not less awful is the declaration of our Evangelist:† "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." And does not your Lawgiver sigh over you, saying,‡ "O that they were wise that they understood this, that they would consider their latter end." Again, do you look to Messiah for your recovery, to the image and favour of God, as your fathers did? They looked not for a *transitory* salvation, but the *eternal* salvation of the Lord's Christ. But while you linger in vain expectation of the glory and pomp of a world that passeth away like a shadow: you have made no provision for eternity, but alienated from the common-

\* Ps. ix. 17.

+ Rev. xxi. 8.

‡ Deut. xxxii. 29.

wealth of Israel, and strangers to the covenants of promise, you reject the counsel of God against yourselves.

They expected to be recovered to the favour of God, by faith, and repentance, and mortification of sin, and holiness of life, and prayer and praise. And can you say, we shall have peace, though we walk on still in the imagination of a deceived heart. Believe *me*, *O ye seed of Israel*,—but why do I say *believe me*,—believe Moses, believe the prophets, believe the wisest and best of your nation; in that day when the Lord God of Hosts shall judge both Jew and Gentile. *Character*, and not *name*—*inward piety*, and not *outward profession*—the substance, and not the shadow—the *cleansing* of the conscience by the blood of Jesus, and not the *sprinkling* of the body by the blood of bulls and of goats, shall give you *admittance* to the heavenly feast, with Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God. *These* are the *old ways*, and in them, in them alone shall ye find rest to your souls.

II. But I turn from you to those of your brethren who have embraced the Christian faith.

Blessed be God, you have found the good old ways, the ways of your fathers, Abraham, Isaac, and Jacob—your minds have been enlightened to see the glory of God in the face of Jesus Christ. You have witnessed a good confession: for

there is none other name given under heaven among men, whereby we must be saved, but the name of Jesus; yet let me put you in remembrance that “the grace of God has appeared unto all men, teaching them that denying ungodliness and worldly lusts, they should live soberly, righteously and godly in this present evil world.” Would that some of those who once professed that holy name, had not tarnished the lustre of a Christian profession by deeds of *darkness*, “denying the Lord that bought them,”—“doing despite to the Spirit of his grace,” and “causing the way of righteousness to be evil spoken of.”—Far be it from me to upbraid *you* with the offences of your inconsistent brethren: but let me urge their fall as a solemn warning to take heed to your own steps. In all things to be “circumspect,”—“put to silence the ignorance of foolish men,” who are ever ready to “rejoice in iniquity.” “Make your calling and election sure,” and “by patient continuance in well-doing seek for glory, and honour, and immortality and eternal life.”

III. But the subject under discussion appears to me of peculiar importance to the Christian world.—We, my Christian brethren, have not deceived ourselves by vain novelties. Our faith is the faith of patriarchs, of prophets. The faith of enlightened Targumists, no less than of Apostles and Evangelists—one general voice

proclaim *Jesus* the power and wisdom of the triune God,—the messenger of grace and mercy to apostate man. That *Jesus* who came not to destroy the law and the prophets, or to subvert the faith once delivered to the fathers; but to bring to a glorious issue the hopes and promises held out to them:—to break down the middle wall of partition, between Jew and Gentile, that the ends of the earth should remember themselves and be turned unto the Lord, and all the kindreds of the nations should worship before him.” Let us hold fast the profession of this faith without wavering, and commend it to every man’s conscience by a life unblameable and without rebuke. If assailed by the cavils of infidels, or the subtillies of heresy; let us oppose to the roving fancies of unstable minds the sacred authority, and uninterrupted antiquity of truth; *compassed* about with such a cloud of witnesses let us not be turned aside from the *old paths*, the paths of peace and life.

IV. I am addressing many in this congregation, who by their work and labour of love for this institution, have shewn in very deed and in truth, that “their hearts’ desire and prayer to God for Israel is, that they might be ‘saved.’”—My Christian friends be not discouraged if you have not accomplished *all* that your ardent benevolence projected. Your endeavours have not been without *success*, as they shall not be without

*reward*. When I consider (and I speak now of things which even your opponents are constrained to acknowledge) how many children are rescued from the paths of destruction, and brought to stand in the good and the old ways of their fore-fathers—that *a few* at least of the wandering sons of Israel have found rest and peace to their souls, by the publication of your tracts—that in the metropolis of the first empire of the world, not only public lectures are delivered; but a church has been raised, where the scattered sons of Israel may be gathered to the old ways—that so important a work as the Hebrew Testament is now nearly completed, and as far as it is published, is in wide circulation—and that notwithstanding many painful disappointments; there are well-grounded expectations of some effective Missionaries being sent from the bosom of your Society, to proclaim to their brethren, “Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.” With facts such as these I turn from the complainings of despondency; grateful to God for the past, and assured of richer fruits in the ripening purposes of the Almighty. I would call upon you to unite with me in the hallowed resolution of the prophet. For Zion’s sake will I not hold my peace, and for Jerusalem’s sake will I not rest, until the righteousness thereof go forth as

brightness, and the salvation thereof as a lamp that burneth. Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be his glorious name for ever: and let the whole earth be filled with his glory; amen and amen.

LETTER FROM "ONE OF THE SECOND TRIBE."

To the Editors of the Jewish Expositor.

No. VI.

Gentlemen,

HAVING spoken of some of the principal of our sacrifices, and intending to notice the most remarkable passages in the book of Leviticus in the order in which they stand, I come now to call the attention of your readers to the way in which these sacrifices were honoured and accepted of God. You will find the account given of it at the close of the ninth chapter of Leviticus, where it is said, "that, on Aaron coming down from offering the sin-offering, and the burnt-offering, and the peace-offerings, the glory of the Lord appeared to all the people; and there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat: which when all the people saw, they shouted and fell on their faces."

When we see the great variety of ordinances instituted by Moses, and the multitude of sacrifices that were, either in whole or in part, consumed upon the altar, we are ready to ask, Of what use was all

this? and what compensation could be made to the people for all the expense and trouble to which they were put? But in the passage I have referred to, we have a ready and a sufficient answer. God did not long withhold from them such communications, as would abundantly recompense all that they did, and all that they could, perform for his sake: he gave them such testimonies of his acceptance as made all their hearts to overflow with joy.

I think it will be by no means uninteresting to your readers, if I propose to their consideration THE TESTIMONY OF HIS ACCEPTANCE WHICH, ON THIS OCCASION, HE GAVE TO HIS PEOPLE.

Moses and Aaron, having finished all that they had to do within the tabernacle, came forth and "blessed the people." In this I cannot but consider them *as types of Christ*, inasmuch as they shewed what he should do as soon as he should have completed his sacrifice. The acceptance of all his believing followers being now certain, he blessed them: and was in the very act of blessing them, when he was taken up from them into heaven.\* Scarcely had he taken possession of his throne, before he "sent down upon them the blessing of the Father," even the Holy Ghost,† to be their Guide and Comforter: and when he shall have finished his

\* Luke xxiv 50, 51.

† Acts ii. 33, and iii. 36.

work of intercession within the vail, he will come forth to pronounce upon them his final benediction, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." When on earth, he offered himself a sacrifice, and died as a sinner under the malediction of the law: but at the day of judgment he will, unto those that look for him, appear the second time without sin, to their complete salvation.\*

But in this I view them also as *examples to all ministers*, in that they shewed, what all ministers are authorized and empowered to declare unto those who rely on the great sacrifice. They are to stand forth, and in the very name of God, to proclaim pardon and peace to every one of them.†

Thus far the testimony which God gave them, may be considered as *official*: but in what remains to be noticed, it may be regarded rather as *personal*. For, he first *displayed his glory* before all the people. This on some occasions was done in testimony of his displeasure, and in support of his servants who acted under his authority;‡ but here, as also on other occasions, it was altogether a token of his favour. In what precise manner this was done, we are not informed; but we are well assured, that it must have been in a way suited to

his own glorious majesty, and in a way that carried its own evidence along with it.

Of course, such exhibitions of the divine glory are not now to be expected: but there are others, which, though not visible to mortal eyes, are very perceptible by the believing heart; and which shall be vouchsafed to those who come to God by Jesus Christ. Our blessed Lord has assured his believing followers, that "he will manifest himself unto them as he does not unto the world;" which promise would be nugatory, if the manifestations referred to, did not carry their own evidence along with them. It is not easy indeed to mark with precision the agency of the Holy Spirit, so as to distinguish it from the operations of our own mind: but in the effects we can tell infallibly, what proceeds from God, and what from ourselves. The views which we may have of God and his perfections, may, as far as relates to the speculative part, arise from human instruction; but the humility, the love, the peace, the purity, with all the other sanctifying effects produced by those views upon the soul, can proceed from God alone: they are the fruits of the Spirit, and of him only. Hence, though no man can conceive aright of the manifestations of God to the soul, unless he have himself experienced them, nor can know exactly what it is to have "the Spirit of God witnessing with his spirit," or "shedding

\* Heb. ix. 28.

† Acts xiii. 38, 39.

‡ Numb. xiv. 10. and xvi. 19. 42.

abroad the love of God in his heart," yet we are in no danger of error or enthusiasm, whilst we look for these things as purchased for us through the sacrifice of Christ, and judge of them, not by any inexplicable feelings, but by plain and practical results.

In addition to this display of his glory, *God sent fire from heaven* to consume the sacrifice. By this he shewed the people what fiery indignation they themselves merited, and that he had turned it from them, and caused it to fall on the sacrifice which had been substituted in their stead.

The observations just made will apply also to this part of our subject. We are not to expect such a visible token, that our great sacrifice is accepted for us: but all the assurances of it which God has given us in his word, shall be applied with power to our souls, and be impressed with as strong a conviction upon our minds, as if we had seen a demonstration of it exhibited before our eyes.

From the testimonies themselves let us turn our attention to the EFFECTS PRODUCED BY THEM. It is common to visible objects to affect us strongly. Accordingly the people were deeply impressed by what they now saw.

They were filled *with exalted joy*. Had they not been taught to expect some extraordinary expression of God's regard, they would probably have been terrified, as Gideon

and Manoah were: \* but, being prepared,† they were filled with triumphant exultation, and rent the air with their shouts.‡

How far a similar mode of expressing our religious feelings at this time would *in any case* be proper, we will not absolutely determine; but I apprehend that *in the general* it would not. Such manifestations as those we are considering, are calculated to make a strong impression on the mind, and to call forth the affections into violent and immediate exercise: but the truths of the Gospel, and the communications of God to the soul, affect us rather through the medium of the understanding: and consequently are both more slow and more moderate in their operation. Yet doubtless somewhat of the same emotion must be right, especially in our secret chamber, where our communion with God is usually most intimate, and where others who are strangers to our feeling, cannot be offended by what they would deem enthusiastical, or hypocritical, expressions of them. The inward triumph of the apostle Paul, seems, I must confess, more suited to the Christian dispensation:§ and *that* it is both the privilege and duty of every one of us to enjoy.

They were filled also *with*

\* Judg. vi. 21, 22. xiii. 19—22.

† Lev. ix. 6.

‡ See a similar instance, Ezra iii. 11.

§ Rom. viii. 31—39.

*profound reverence.* "They fell upon their faces," in humble adoration of their God and King. This union of humility and joy, was exactly what one would have wished to see in them: and happy would it be if some amongst you, who talk much of spiritual joys, would learn of them. Even the seraphim before the throne cover both their faces and their feet, from a consciousness of their unworthiness to behold or serve their God: and the glorified saints, from similar feelings, cast their crowns at his feet. How much more therefore should *we* have our most exalted joys tempered with humility. This should never for one moment be forgotten; our affiance, our love, our gratitude, our assurance, our very triumphs, will all prove vain, if they be not chastized and softened with humiliation and contrition. If we look at the most eminent saints, and mark the effects of God's condescension to them, we find them invariably expressing their acknowledgments in a way of reverence and self-abasement: \* and the more our devotion resembles theirs, the more acceptable it will be to the Supreme Being.

Your readers, if they will take the trouble to turn to that part of Leviticus (the close of the ninth chapter) which we are considering, they will learn from it, two very impor-

tant lessons: First, *to lay no stress on transient affections.*

One would have thought that such a frame of mind as the people experienced at this time, must have issued well; and that they would henceforth approve themselves faithful to their God. But these were mere transient emotions, which were forgotten, as soon as any temptation arose to call forth their unsubdued corruptions. And thus it is with multitudes under the Gospel, whom Jesus compares to seed sown upon stony ground, which springs up with great rapidity, but withers again as soon, because it has no deepness of earth to grow in, nor any roots to nourish it.\* We ought indeed to have our affections called forth into exercise: nor is that religion of any value that does not engage them in its service: but that religion which is only seated in the affections, will never be of any long duration. The understanding must be informed, the judgment convinced, and the will determined, upon the subject of religion; and then the affections will operate to advantage: but, unless the *whole* heart and *whole* soul be engaged in the work, it will surely come to nought.

The other lesson which it teaches them, and I pray God it may teach to all your readers, is, *to be thankful for the advantages they enjoy.* They are apt to envy the Jews

\* Gen. xvii. 3. Exod. iii. 6

\* Matt. xiii. 5, 6. 20, 21.

of former days their exalted privileges, and to imagine, that, if they had enjoyed the same, they would have made a better improvement of them: but they may see how fleeting and inefficacious are the impressions made by sensible manifestations, when of that whole generation two only were admitted into the promised land. They “walked by sight: but we are to walk by faith:” this is the principle we are to cultivate: we must look by faith to the great sacrifice: we must see our great High Priest entered within the vail for us, and coming forth to “bless us with all spiritual blessings.” Then shall we find, that, in proportion as this principle is brought into exercise, it will work by love, and purify the heart, and overcome the world, and render us meet for our everlasting inheritance. This on behalf of my own people, and of you also, is the earnest wish of

ONE OF THE SECOND TRIBE.

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ADDRESS TO THE CHRISTIAN PUBLIC  
RESPECTING A SECOND EDITION OF THE  
NEW TESTAMENT IN HEBREW.

At the Second Anniversary Meeting of the London Society for promoting Christianity amongst the Jews, the late Dr. Claudius Buchanan called upon the Society to undertake a translation of the New Testament into pure Biblical Hebrew for the use of the Jews.

Although no certain estimate

can be formed of the total number of the Jewish people, yet as it is ascertained that under the Russian sceptre only there are two millions of Jews, it is certainly not forming too large an estimate if we calculate the whole number of Jews in the world at five millions. Indeed some compute the number as high as nine millions. From the forefathers of this people we received the Scriptures, not of the Old Testament only, but almost the whole of the New; for, with the exception perhaps of the Gospel by St. Luke and the Acts of the Apostles, all the other books of the New Testament were written by Jews. To this people we therefore owe it as a debt of gratitude to put into their hands the New Testament Scriptures, in such a shape as will have a tendency to render the precious gift most acceptable to them, and thus secure its favourable reception. St. Paul in his ministry made himself all things to all men that he might gain some; to the Jews he became as a Jew, that he might win them unto Christ. In our endeavours for the salvation of this people, who were once so high in the Divine favour, but who have so long been enemies for our sakes, we ought to imitate the wisdom of the great apostle of the Gentiles, and to become as Jews to them that we may win them over to pay a willing attention to the message of mercy and reconciliation.

But in what way can we so effectually do this, as by pre-

senting to them a version of the New Testament in the language of their own ancient Scriptures? The Jews are from their earliest infancy taught to venerate the Hebrew, as having been the medium of communicating to their forefathers the law of the ten commandments, all the institutions, moral, political, and ceremonial, of mount Sinai, as well as every subsequent revelation of the Divine purposes and will, to the close of the canon of the Old Testament in the book of Malachi, with the exception only of a few chapters, written during the captivity at Babylon, in the Chaldee dialect.

The Hebrew is still the medium of all religious ordinances among that people. Their public liturgies and manuals of devotion and instruction, are in this sacred language. Every male Jew, even of the lowest rank, is taught to read the Hebrew character, and all among them who receive a better education, are instructed in the language sufficiently to understand the Hebrew Scriptures? while with those who make any pretensions to learning, it occupies, though in a much higher degree, the same place as the Latin and Greek tongues with us. Every thing presented to a Jew in the Hebrew tongue is therefore received with more than common respect.

In confirmation of these observations it may be proper to quote some passages from the correspondence of the Rev. Robert Pinkerton with the Bri-

tish and Foreign Bible Society, in a journey which he lately made through those parts of the Russian empire where the Jews are most numerous.

*Kaffa, or Theodosia, June 8, 1816.*

"As soon as the Hebrew New Testament is ready for the Jews, two or three hundred copies must be sent to the Theodosian Bible Society for circulation among them." "Several instances have already occurred of Jews making inquiry after the Gospels."

*Sympherpole, or Akmechet, June 12, 1816.*

"I myself in passing through the town of Karasoubazar, had a most interesting conversation with several Jews, who eagerly sought after a copy of the Gospels. I was sorry I had none, but told them they were preparing for them. The late wars and commotions on the earth, with the present wonderful exertions to spread abroad the Holy Scriptures among all nations, seem to have made a deep impression on the minds of many among the Jews. *From what I have seen of this people in different nations, I am convinced that many among them are prepared to peruse with avidity the Scriptures of the New Testament in their own language.*"

*Wilepsk, Nov. 20, 1816.*

"You will have observed with pleasure in my former communication, that through the establishment of a Bible Society in Poland, and in the several provinces of the Rus-

sian empire formerly belonging to that kingdom, a wide door is opened for circulating the Holy Scriptures of both the Old and New Testament among the numerous Jews inhabiting those countries; many of whom in the present day, seem well inclined towards Christianity. According to the calculation of his Excellency M. Novozilzoff, the number of Jews under the Russian sceptre is upwards of two millions, of whom about 400,000 are found in the present kingdom of Poland. *Such of the twenty copies of the two first Gospels in Hebrew which I brought with me from Berlin as I presented to Jews, were always received with joy; and I am fully of opinion that the very circumstance of their being in the Hebrew language, will gain them an attentive perusal among the learned Jews, in every country, where no writings on the subject of Christianity, in any other form, would be attended to."*

After reading the foregoing extracts, no one who has a sense of the value of immortal souls, and still less any person who has from the scriptures been taught to appreciate the great importance of the conversion of the ancient people of God, in its connection with the salvation of the world,\* will deny the expediency, or even the absolute necessity, of a

Hebrew Translation of the New Testament.

There have indeed been several attempts to supply such a version. The Hebrew Translation of Hutter has considerable merit. But it abounds with Rabbinical phrases, and is not therefore deserving of the character of pure Hebrew; nor is it suited for the use of the Oriental Jews, who are generally ignorant of the Rabbinical language. This is particularly the case with the large colony of the Caraites in the Crimea, who hold the latter dialects of the Hebrew and the Talmudical doctrines in the utmost contempt. There are other objections to the version of Hutter, and similar ones to that of Caddick; and the Travancore M. S. brought from India by Dr. Buchanan is full of gross errors, and often wanders from the sense of the Greek text. For all these reasons it was absolutely necessary that the Society for promoting Christianity amongst the Jews should undertake a new version.

Through the good Providence of God this important undertaking is now in a very forward state. The Gospel of St. Matthew was published in the year 1813, that of St. Mark in the year 1815, the two last Gospels and Acts in 1816, and this year the Apostolic Epistles, to the end of Philemon, are given to the public, and it is expected that during the summer the remainder of the Version will be completed.

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\* "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"—Rom. xi. 15.

The Translation has been finished by two persons, one of whom is a learned Jew from Germany, to whom it was found necessary to offer very liberal terms, in order to engage him to undertake the work. The Version, after being transcribed for the press, was first printed in a rough state and transmitted to about fifty of the most eminent Hebrew scholars in the kingdom, to receive their critical remarks and emendations. When returned by them, it was once more carefully examined with their corrections, and printed for publication.

It is obvious that this mode of executing the work must necessarily have very greatly added to the expence of the first edition, and by a statement annexed to this paper, it will appear that the disbursements of the Society in this undertaking already amount to the sum of £2705. 17s. 1d. while their receipts for the Hebrew Testament fund have only been (including 1000 copies of the Gospels and Acts sold to the British and Foreign Bible Society) £1884. 7s. 9d. leaving thus a deficiency of £821. 9s. 4d. which the general funds of the Society have advanced for the Hebrew Translation. It is proper however to add, that no part of the expence thus incurred was superfluous, as those who are best able to form an estimate of the difficulty of such an undertaking will be ready to testify; that to have been sparing of expence in

perfecting the Translation, would have been to defeat the very end in view, by producing an imperfect work, and thus, even in a pecuniary point of view, have been the worst economy.

Only 3750 copies were printed of the first edition, a great part of which is already exhausted—and what is this number among ‘five or six millions of Jews!’ It therefore appears to be the bounden duty of the Society immediately to make preparations for a second edition.

It affords the Committee much satisfaction to state, that the Translation has been approved by some of the most learned Hebrew scholars in the United Kingdom, and has also been favourably received by the Jews. Dr. Naudi of Malta has written in the following terms respecting the two first Gospels, a number of which had been sent to him to distribute among the Jews of the Mediterranean: “*We should like to see published altogether the four Gospels, as those of Matthew and Mark were approved very much in the Levant, where they never saw such publications in the Hebrew language.*” Some of the Jews in this country have also spoken very favourably of the Translation.

But though this Version is doubtless a very great improvement upon all the former ones, yet it cannot be hoped that it is yet entirely approximated to the idiomatical propriety of

the Old Testament Scriptures. Being desirous of rendering the second edition still more perfect, the Committee of the London Society have engaged another learned and converted Jew to draw up a complete critical review of the translation, and are about to take steps to have a similar review prepared by some of the most learned Jews in Germany. The Committee thus hope that a second edition may be published, which shall commend itself by its purity of style, to the most refined Hebrew scholars of the Jewish nation, and shall prove a lasting and imperishable monument of the zeal and liberality of British Christians.

It is needless however to add, that this work will be one of very considerable expense. In the mean while, and till the second edition is ready, as the state of the Jewish nation loudly calls for the immediate dissemination of the Scriptures among them, it has been resolved to reprint 5000 copies of one of the Gospels and the Acts of the Apostles in a cheap form for the above purpose. It has also been judged that an edition of Luther's Translation of the New Testament in the German language, if printed in the German Hebrew character, might be extensively useful to the Continental Jews. The Society has accordingly determined that such a version shall be printed. It must now however be added, that the execution of these important measures depends, under Providence,

upon the liberality of the Christian Public. Christians! in contributing for the support of *Heathen Missions*, we discharge a debt of love to those who are united to us by the ties of a common nature, involved in the same ruin by reason of sin, and called to partake of the same great salvation through the blood and righteousness of a crucified Saviour—but to the Jews we are not only united by all these ties, we owe to them, likewise, another and an additional debt; even a debt of gratitude. We did not receive the Scriptures from the Heathen, but from the Jews. Of the Heathen the Saviour did not come as concerning the flesh; but He came of the stock of Israel and family of David. Let us then not be backward in discharging this double obligation of love and gratitude to the descendants of Abraham, in and through whom we have been made partakers of such inestimable benefits.

To add more on this subject would be superfluous; for it may be said to the praise of British Christians, that it is in no case necessary to multiply arguments to stimulate their liberality in behalf of objects, which contain in themselves a loud appeal to every principle of Christian compassion and beneficence. The Committee of the Society for promoting Christianity among the Jews will only therefore add, that to you, Christian brethren, they commit the cause of five mil-

lions of Jews, scattered throughout the world, whose receiving again into the Church shall, according to the sure word of prophecy, be *as life from the dead*.

*STATEMENT of the Disbursements and Receipts of the London Society for promoting Christianity amongst the Jews on account of the Hebrew Translation of the New Testament.*

|   |       |    |    |         |      |     |
|---|-------|----|----|---------|------|-----|
| Amount paid for Translation from August 27, 1811, to April 1, 1815.   | £.    | s. | d. | £.      | s.   | d.  |
| Ditto for incidental charges, advertisements, &c. ditto   | . 825 | 1  | 2  |         |      |     |
| Ditto for printing and paper, ditto   | . 51  | 4  | 10 |         |      |     |
|   | . 348 | 13 | 6  |         |      |     |
|   |       |    |    | 1224    | 19   | 6   |
| Amount paid for Translation from April 1, 1815, to April 1, 1816.   | . 340 | 0  | 0  |         |      |     |
| Ditto for printing and paper, ditto   | . 367 | 9  | 3  |         |      |     |
|   |       |    |    | 707     | 9    | 3   |
| Amount paid for Translation from April 1, 1816, to April 1, 1817.   | . 299 | 8  | 0  |         |      |     |
| Ditto for binding, &c. ditto  | . 16  | 19 | 8  |         |      |     |
| Ditto for printing and paper, ditto   | . 457 | 0  | 8  |         |      |     |
|   |       |    |    | 773     | 8    | 4   |
|   |       |    |    | 2705    | 17   | 1   |
| Received by Donations and Subscriptions to April 1, 1814.   | 262   | 0  | 9  |         |      |     |
| Ditto ditto from April 1, 1814, to April 1, 1815.   | 155   | 8  | 11 |         |      |     |
| Ditto ditto from April 1, 1815, to April 1, 1816.   | 703   | 15 | 0  |         |      |     |
| Ditto ditto from April 1, 1816, to April 1, 1817.   | 463   | 3  | 1  |         |      |     |
| Ditto from the British and Foreign Bible Society, for the purchase of 1000 copies of the Four Gospels and Acts at 6s. per copy. | . 300 | 0  | 0  |         |      |     |
|   |       |    |    | 1884    | 7    | 9   |
|   |       |    |    | Balance | £821 | 9 4 |



THOUGHTS AT THE FOOT OF  
THE CROSS.

CHIEFLY ADDRESSED TO THE SAVIOUR.

BY A CONVERTED JEW.

O THOU man of sorrows and acquainted with grief! suffer me to review and contemplate those unequalled sorrows and that matchless grief which thine immeasurable love prompted thee to undergo. May my soul taste something of the bitterness of the cup, emptied by thee to the dregs, in order that I may have a fellow-feeling for my suffering Saviour.

VOL. II.

What but infinite love, could induce thee to veil thine uncreated brightness under this frail, earthly tabernacle? Instead of the joy set before thee in heaven, thine eternal abode, thou didst not only condescend to take upon thee the humble, despised form of a servant, but in this form didst also endure the ignominious and painful death of the cross.

And what filled up the space between the stable of Bethlehem and mount Calvary? O it was one continued chain of sorrow; one suffering was linked unto another, and the

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last fastened on the cursed tree. Surely thou art the man of sorrows, of whom the prophet sings in such plaintive strains, despised, rejected and forsaken, esteemed by men to be stricken, smitten of God, afflicted.

No sooner didst thou make thine appearance in the world, thine own by creation, in the midst of indigence and misery, than thou didst endure the contradiction, and experience the malice of sinners. Herod, that crowned ruffian, that faithful counterpart to the picture of Egypt's tyrant, thirsted after thine infant blood; and thou wast not permitted, as others, a cradle and a safe abode.

Thy sacred biographers present us with nothing of what thou didst and sufferedst from thy twelfth year, to the time when thou didst enter into thy ministerial office. But it is plain, that thou, to whom a thousand years are but as yesterday, couldst not but anticipate all the horrors that were to seize upon thy soul, and all the torments that were to rend thy sacred body; No, it would be detracting from the intensity of thy love, to suppose that thou couldst forget but for a moment the end of thy heavenly errand, *to suffer for wretched, because sinful mankind.* If this is the case, it is obvious that only a fortitude likethine, divine sufferer, could keep thee from succumbing under such a constant, immense weight of woe.

But who is able to conceive

the greatness of the travail of thy soul, when thou didst *actually* begin to drink of that cup, which the eternal justice of thy Father put into thy hand? Behold the constant, the magnanimous, the mighty Hero! though well acquainted with its bitter, soul-penetrating ingredients, he refuses not the offered cup; hear the resigned, patient Lamb of God (for this character is here united with the former, though deemed incompatible with it by the world,) while he saith, "Father, not my will but thine be done;" and look with adoring admiration at the great drops of blood, that trickle down from his sacred body. "My soul," he exclaims, "is exceeding sorrowful even unto death;" never, dearest Lord, never was there sorrow like thine.

These sufferings, though horrible, are now to give way to more aggravated misery and pain. Not allowed to groan and labour unobserved, the bleeding Jesus is going to be made the gazing-stock of his virulent unrelenting enemies: and to heighten, if possible, thy griefs, thine own familiar friend betrays thee, and that not with open violence, but with the cursed kiss of the hypocrite.

Still thou mightest escape their bloody rage, and with a breath, or a look disencumber thyself from them all; or, if that were not sufficient, thou mightest command the obedience of more than twelve legions of thine angelic ministers. But the hour, fixed upon

from all eternity, is now at hand, and how then should the scriptures be fulfilled? Had thy kingdom been of this world, now was the critical moment which called for the exertion of thy servants; but "now is thy kingdom not of this world;" and therefore it becomes thee to scorn defence, Isa. l. 6—8.

"I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me? who will contend with me? let us stand together: who is mine adversary: let him come near to me." Isa. liii. 7. "He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

As if all this were not enough, one of thy most favoured friends, Peter, denies thee, his ever-loving and indulgent friend, his Lord and master, to the face, and that not once but repeatedly. O how heart-tearing must such a violation of the most sacred friendship, such a height of ingratitude be to a heart like thine, blessed Jesus, tender and filled with concern and love towards the offender! A look of thine (O what a divine look must that have been) restores him; the pardon which that

look bestowed on him proved his repentance.

Neither the brutal cruelty of the Jews, nor the haughty scorn of the Gentiles could exhaust thy patience, or shake thy purposes of love. Indeed thy silence condemns an enraged hypocritical high-priest, a timid and therefore unjust governor, an impious insulting prince; but at the same time thy look, thy tears, bespeak a heart fraught with love, mercy, and compassion.

I follow thee to the cross; and here will I stand and look up with the eye of faith, and contemplate the last scene of thine agonies; here let me stand with Mary and John, and be intoxicated with the overflowings of sorrow mingled with gratitude, of regret mingled with joy.

O if a mouth had been given to the heavens, if utterance to the earth, what would have been their words, when they witnessed *his* death by whose will they were created! But as the heavens declare the glory of God and the firmament sheweth his handy-work, so they then proclaimed thee as their Creator, and testified, as it were, their horror and indignation, at the malice of fallen man. The sun was eclipsed, not only as if refusing to bend his light to such an act of darkness, but as if hiding his head before the milder glories of the Sun of righteousness, which, to those that were not blind, appeared then in all their lustre. The veil of the temple was rent,

which was not only an emblem of the flesh of Jesus torn and pierced; but also of the gate of heaven then opened, and of a new and living way of access to God, then consecrated for believing sinners, (Heb. vi. 19. and x. 20.) The earth also did quake; the rocks were cleft asunder, and the graves were opened. The birth of the great ones of this earth is celebrated with triumphant, and their death with mournful harmony; but who, like thee, holy child, was ushered into the world with the chorus of angelick hosts; or who, like thee, crucified Saviour, left it, under the united groans of nature! When a mortal dies, the grave shuts its rapacious mouth over an additional prey; but at thy death it was called upon to give up many of its prisoners,—and O precious truth! the crucified Saviour would enter into the grave only to burst again its barriers on the third day after his interment, and to become our risen and exalted Saviour, the author and finisher of our salvation, our forerunner, our great and merciful high-priest and intercessor!

How sweet and consolatory, then, are those words of the Apostle to the believing sinner, (Heb. ix. 27, 28) “And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time without sin unto salvation.”

The words that fell from our Saviour's lips when hanging on the cross, as they are the last, the dying words of our heavenly friend, cannot but afford matter of delightful contemplation to every believer. They are precious for the circumstances in which they were uttered, consolatory in their matter and rich with instruction. The writer of these lines, therefore, having nothing in view but his own edification and that of a few dear friends, arranged some of his thoughts on the passion under the several sayings of our Saviour on the cross.

## I.

“*Father forgive them, for they know not what they do!*”  
Luke xxiii. 34.

Jesus! thou proclaimest the designs of thy love in thy last moments. Filled with tenderness and pity, overflowing with mercy and loving-kindness, thou blessest, thou prayest, thou diest for thy tormentors. O dying, redeeming love! thou surpassest knowledge, thou art higher than the highest heavens, deeper than the lowest hell, stronger than death, infinite, almighty, all-comprehending, incomprehensible. The language of reproach, resentment, or complaint, escaped not thy holy lips. Unmindful of thine agonies of body and soul thou art only concerned for the eternal welfare of thy people, and for such thou pourest out thy fervent supplication, “*Father, forgive them!*”

Alas ! they knew not that it was the Lord of life and glory whom they crucified ; they were too blind to see that He upon whom they wreaked their malice and spent their rage, had his heart full of purposes of peace towards them. Much less did they know that his very death, the effect of their malignity, should become the means of their pardon. For if ever this prayer of the suffering Saviour was heard, (and who will be daring enough to affirm it was not?) it was in consequence of his precious death.

Such was thy prayer, dearest Saviour, when thou wast offering thyself a sacrifice without spot unto God ; such is thy prayer, now thou art seated on the right hand of the majesty on high, " Deliver them from going down to the pit ; for I have found a ransom." Thou wilt not, thou canst not forget Calvary ; It is still fresh in thy memory ; and thy sufferings and atoning blood, like the continual fire upon the altar, are ever replete with efficacy for the pardon and acceptance of poor penitent sinners, nor will they cease to be so while there remains one sinner to be pardoned.

O let me dwell a moment longer upon these thy precious words, " Father, forgive them !" For me also, as well as for those murderers, thou didst pour forth this short but comprehensive prayer. For I, alas ! I am thy murderer, no less than they. My sins have made thee to

serve, and mine iniquities have wearied thee. In vain were all my petitions for pardon, however ardent or frequent, hadst not thou, all-prevailing Intercessor, prayed, " Father, forgive." These words (what rich treasure of consolation do they not contain ! ) dispelling our fears, emboldening our hopes, sweetening the bitterest afflictions, and inflaming every tender and generous affection in the penitent sinner's breast. Well may we say of them, without exaggeration, what the Psalmist says of the word of God in general, " More to be desired are they than gold, yea, than much fine gold ; sweeter also than honey and the honey-comb."

[ To be continued. ]

#### STATE OF THE JEWS IN BARBARY.

At the recommendation of a valuable Correspondent we have given an Extract below, which we shall continue from time to time, from an interesting work published in 1675, on the secular and religious Customs of the Jews ; by the Rev. L. Addison, father of the celebrated author of the Spectator.

#### INTRODUCTION.

THOUGH the Jews' inveterate obstinacy against the truth, hath justly rendered them the object of the divine displeasure ; yet their primitive ancestry, religion, and privileges, ought still to secure them a great measure of regard. For this people, if any under heaven, may boldly glory of the

antiquity and nobless of their descent : there being no nation can prove its pedigree by such clear and authentic heraldry as the Jews. For though a ridiculous vanity hath tempted some to date their original before that of the world, and others with great assurance have made themselves sprung from their own soil ; yet the Jews, by an unquestionable display through all periods since the creation, can prove their descent from the first man. So that all other nations must have recourse to the Jewish records, to clear their genealogies, and attest their lineage.

And indeed their progeny would be sufficiently renowned if it were derived no higher than whither their present appellation doth entitle them. For the Jews have their name from Judah (Jacob's fourth son by his wife Leah) who notwithstanding the degeneracy of his descendants, was a prince of a brave nature and great eloquence. An essay of the former we find in his endeavour to have saved his brother Joseph ; and it was a fair intimation of the latter, that he was chosen orator to his brethren ; over whom he obtained a sovereignty, and from whose loins many princes, generals, statesmen, and prophets, have descended. And what is yet more remarkable, to Judah was made the famous promise, " That the sceptre should not depart from his tribe, nor a lawgiver from between his feet, until Shiloh came." Though I am not ig-

norant how it is the opinion of some learned men, that the continuance of the sceptre, or sovereign power, was not so fixed in Judah's family, as to exclude all the rest. For at least after the captivity, there were several of the other tribes who attained to kingly honour among the Jews. And therefore they understand Jacob's prediction of the whole Hebrew nation, which he foresaw in process of time would derive their name from Judah ; and that they should never totally lose the visible being of a kingdom or commonwealth, or all form of government among themselves, until the coming of Shiloh, or the manifestation of Messiah in the flesh. And we find the truth hereof abundantly attested by the event. For notwithstanding that the form and state of the Jewish government was often changed, its lustre obscured, and its puissance and grandeur lessened and impaired ; yet they were never totally without a sceptre till they were entirely brought under the Roman yoke ; which happened about the time of our Saviour's nativity, and a little after his crucifixion ; when the unbelieving Jews were so altogether enslaved by the Romans, that they retained not the least footstep of a free state, but the kingdom was utterly taken from them. And though this ought to be reckoned for a misery in their fortune, yet it was no debasement in their genealogy. For ' Affliction (according to the

Jews' own saying) may be a very great inconvenience, but no disrepute.'

But if from the Jews' ancestry we look into their primitive religion, they will be found to be no less happy in this, than honourable in the other. For it immediately (as all true religion) had God for its author, and was attested by such numerous and apparent miracles, as made its truth unquestionable, and the people (to whom it was first revealed) formidable, among all to whom the knowledge thereof did arrive. And though for many years the Jews have been most vile adulterers of that religion which was delivered them in greatest purity, yet it must needs be reckoned for no ordinary privilege of the Hebrew nation, to have received the first religion of the world, and that too immediately from the Almighty, and comprized in a breviary of ten words, containing an exact model of holiness and virtue, and more true wisdom than all the volumes that ever since have been compiled by mere human industry and invention.

And together with this excellent religion (which they have so foully depraved) they received other privileges of no inferior concernment: for not only the adoption, covenants, and promises, did first belong unto the Jews, but also from their fathers, as concerning the flesh, Messiah came. And when we have clothed their present infidelity with the most aggravating circumstances, yet

we must confess ourselves beholden to them for the preservation of that inestimable jewel, the knowledge of the one true God, when the rest of mankind was involved in the belief and adoration of many false deities. To the Jews likewise we stand obliged for the original history of the creation, and that with indubitable integrity they have delivered to us the infallible memoirs of all those passages which happened before and after the deluge. Of which the faint glimpses, retained by other nations, were wrapped up in stories so notoriously fabulous, that they were fitter to evidence the vanity of the Pagan rhapsodies, than to confirm a truth of so great importance. Now seeing that they have been the channel of so many benefits to the rest of mankind, they ought to be the matter of our thankful reflection, and not of our obloquy and reproach.

Nor have we been less benefitted by their deplorable miseries, than matchless privileges: seeing that their fall was our rise, and their diminution our riches. But if the cutting off of the Jews (the natural branches in St. Paul) was the occasion that the Gentiles, like scions, were grafted in their place; and because of their pride, contumacy, and unbelief, God hath dealt thus severely with them, we ought not therefore to insult over their infidelity, but hasten their conversion; not to triumph in their downfall, but to labour

their restoration. Being ascertained, that if they abandon their obstinacy and unbelief, God will revoke their rejection, and receive them again into favour. And if we may rely upon St. Paul's eleventh to the Romans, the fall of the Jews ought to make us careful of our own standing, and also to endeavour their recovery; which later Christians pretend both to hope and desire. And to this end I ever laboured to manage that conversation, which for several years I held with the Jews in Barbary, who are the subject of the ensuing remarks. In which I have taken care for nothing, but to prove myself a faithful reporter of matter of fact, without using any other art to please either the severe or curious, but plainness and truth.

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CHAP. I.

*Condition of the Jews in Barbary—their Places of Residence, Profession, Apparel, Stature, and Complexion, &c.*

When I looked into the great number of Jews in Barbary, and saw how they were lorded over by the imperious and haughty Moor, I could not but resent their condition, and wish their deliverance from that direful imprecation, "His blood be upon us and our children." One effect whereof may be seen in their present condition under the Moresco government; which is no other than a better sort of slavery. For even in those places where they have permission to inhabit, they are not only tributary,

but upon every small disgust, in danger of ejection; inso-much that they cannot promise to themselves either any durable settlement or security. Indeed their calmest state is sufficiently stormy; and when they seem to enjoy the greatest peace, they are vilely hector'd by the Moors, against whom they dare not move a finger, or wag a tongue in their own defence and vindication; but with a Stoical patience support all the injuries and contumelies to which they are daily exposed. For in the midst of the greatest abuses, you shall never see a Jew with an angry countenance, or appearing concerned; which cannot be imputed to any heroic temper in this people, but rather to their customary suffering, being born and educated in this kind of slavery; by reason whereof, they were never acquainted with the sentiments of an ingenuous and manly usage. It is very common with the Moresco boys to rally together, and by way of pastime and divertisement, to beat the Jewish children: which latter, though they should far exceed the former in numbers and age, yet dare not give them the least resistance or opposition.

The Moors permit not the Jews the possession of any warlike weapons, unless in point of trade. And herein they do not so much restrain, as gratify, their disposition; for they seem generally inclined to a great averseness to every thing that is military: being as

destitute of true courage as good nature. Nor doth this their cowardly humour at all render them unfit for the musters of their expected Messiah: for though they believe that his appearance shall be warlike, and that he shall lead all their enemies captive, and triumph in the spoils of Esau; yet they imagine there shall be such a general surrender of the Edomites, that there will need no valour by dint of sword to subdue them: and that this submitting themselves to his rod, shall be an infallible testimony of the truth of his coming.

The Jews in Barbary generally decline living in the country, not out of any dislike of a rural conversation, but because it doth not yield sufficient opportunities and safety for traffic. For this being their general profession, they can with more convenience and advantage manage it (as we say) in good towns: and in these they live in a heap, seldom (or not at all, if it be in their power to avoid it) mingling with the Moors. And the apartment of the town where they have permission to inhabit, is from them called the *Juderia*, or *Jewry*; which in some places in Barbary is so contrived, that the Moors can lock it up at night.

Merchandize is their common profession, wherein they are notoriously dextrous and thriving. And as their dexterity may be imputed to their continual practice in trade, so their thriving therein to their frugality in living. For both

in diet and clothes, they seem to design nothing but sustenance and covering. And in this plain and frugal way of living, they greatly symbolize with the Moors, who (as I have observed in another discourse) take no care for sumptuousness or delicacy.

When it is said that merchandize is the Jews' general profession in Barbary, it is not to excludetheir darling brokerage and usury, in which they are very serviceable both to Christians and Moors. And indeed the latter do seldom use them for any other purposes, unless in sending them upon hazardous messages, or to collect their maritime imposts, in which they know them to be more exacting than any else they can employ.

It is true, the Moors entertain but a very mean esteem of this people, being taught by tradition, which age hath made authentic, that they are an anomalous issue, and not like other men descended from Adam; and that the end of their being was to serve the Musulmin: which opinion the Jews sufficiently deride, and give it no other confutation, but the citing of Obadiah, which prophecy they wholly apply to their condition, upon the coming of their Messiah: when all Edom, that is, all mankind, who are not of their religion, shall become their "hewers of wood, and drawers of water."

The next thing which I promised to remark concerning the Jews, is their apparel, in which those who have been born and

bred up in Barbary, differ little from the Moors. For first, they wear little black brimless caps, as the Moors red: which they seldom move in greeting one another. They likewise, as the Moors, go slipshod, and wear linen drawers and vest, over which they put a loose garment, called a ganephe, which differs only in colour from the mandilion, or albornoze, which the Moors bestow upon the Christians when they are redeemed from slavery. This ganephe is a black square piece of coarse hair-stuff, closed at the cross corners, and all round it is a large thrum, which at first sight looks like their religious fringes, whereof we shall have occasion in due time and place to discourse.

The Jews in this continent much resemble the Spaniard and Portuguese in their stature and complexion, but are much different in their nature and disposition, as being more flexible and sequacious, especially in things whereby they may reap advantage. In point of civil government, they indifferently submit to any that is able to secure their interest; and boggle at no servile obedience that may be conducive to their worldly ends. They are not peremptory in intitling themselves to any peculiar tribes, yet they generally believe that they are the remains of Judah and Benjamin, together with a few among them of the family of Levi: whom they conceive to be wonderfully preserved, that they might not be destitute of competent

persons to officiate in the synagogues.

There are not any to be found among them who publicly own the Samaritan schism, in rejecting all books of scripture, but the Pentateuch of Moses. Of which sect there were some not long since (saith a great traveller) who worshipped a calf at Sichem, or Neapolis. Nor are there any to be met with who adhere to the old Bible, without Talmud traditions. There are likewise none among them who are known by the peculiar denomination of any sect, such as were the Assideans, Pharisees, Sadducees, Essenes, or Gaulonites of old. For however their private judgments may dispose them, yet they are careful to preserve an outward unanimity in their religion; and are signally vigilant to avoid divisions, as looking upon those among Christian professors, to be an argument against the truth of the things they profess. And that the differences in matters of religion, which are so offensively visible among Christians, may be reckoned for one impediment of the Jews' conversion, we may in another place have occasion to demonstrate.

[To be continued]

ON THE NAME JEHOVAH.  
To the Editors of the Jewish Expositor.  
Gentlemen,

IN the Expositor for April, 1816, there is an interesting translation from Vitringa on the sense and construction of the Hebrew term, *Jehovah*;

which, as it contains positions militating against the doctrine laid down in my work on the Trinity, as well as repugnant to the truth itself, I beg to have the opportunity of making a few remarks.

This learned divine maintains, that *Jehovah* is never an appellation, but always a proper name; and that Aben Ezra, in affirming it to be used as a noun common in the *Shema*, as well as in the construction, *Jehovah of hosts*, has committed an egregious error; as the former, he conceives, may well be rendered, *Jehovah our God Jehovah are one*; and that in the latter there is an ellipsis of the term, *Elohim*, in the construct state; the sense of the phrase being, when complete, *Jehovah the God of hosts*. Now, since I have elsewhere affirmed the very same thing with Aben Ezra, and have even cited from him at full length that very passage to which Vitringa here alludes, it concerns me more especially to enter into the merits of the question; and from the principles of grammar, as well as from other irrefragable evidence, to demonstrate, that in the views which we have taken of the subject, both Aben Ezra and myself are perfectly correct.

To the Rabbinical scholar it must be superfluous to observe, that with the writers of the Jewish Church no assertion is more common than, that *Jehovah* and his name are one and the same thing; the meaning of which I take to be, that, as the true God is the only self-

existent cause, the source and origin of all other essences whatever; and, as his name, *Jehovah*, is derived from the verb. *havah*, which in *Kal*, signifies to be absolutely, and in *Hiphil*, to cause to be to others; it, therefore, will of necessity follow, that the true God, which signifies, He who is of himself, and the cause of to be to others; and his name, *Jehovah*, which likewise signifies, He who is, and the cause of to be to others, are one and the same thing; the divine nature being expressive of the name, *Jehovah*; and the name, *Jehovah*, expressive of the divine nature. Hence it appears, that, *Jehovah*, may be used for any thing which is of itself, and gives being to another; but, since that is predicable only of the cause of causes, or of the true God, we are first to determine, whether the divine nature may not subsist in more personalities than one, before we draw the inference, that the name, *Jehovah*, is strictly proper, or, as grammarians would define it, appropriated to one single person or subsistency. In my work alluded to, I have shewn from the gravest authorities, that the Word of *Jehovah*, and the Spirit of the mouth of *Jehovah*, gave being to those things which they spoke and uttered, yea, to the very angels themselves, as R. Moses Alshech has strenuously contended: and, if so, then both the Word and the Spirit are as truly and as properly called

by the name, *Jehovah*, as the divine mind itself from which they emanate. Nay, who dare presume to maintain, that the Word of *Jehovah*, which gave existence to the host of heaven, and the Mouth of *Jehovah*, which by R. Moses Gerundensis is called the Holy Ghost, and by R. Moses Alshech the Habitation, are not really and truly *Jehovah*? If to this it should be objected, that it is never in the plural form, I would reply, that in a name which expresses the divine nature only, even supposing that nature to exist in a plurality of persons or subsistences, there would still be no room for a plurality of number; because it is significant, not of a person or subsistency, but of a substance or essence; and shall be equally the name of the Father, Son, and Spirit, only so far as they are one and the same godhead. Thus for instance, if I hold in each hand a piece of silver, and these of such sameness of form as not to be distinguishable from each other; I may say, indeed, that I have two subsistences or pieces of silver, that that is silver, and that this is silver; but I cannot say, that I have two silvers; because, notwithstanding that the subsistences are many, yet the silver is one; and, though the name of silver belongs to each of them equally, yet they claim it not in consideration of their being pieces of silver, but, because that is silver of which they are pieces. This comparison between the modes

of a created and an uncreated existence I wish to be carried no further in my name, than as it may serve to illustrate the implurality of, *Jehovah*.

That in the *Shema*, it is used as a noun common, I have elsewhere proved at great length; and from the exposition there given of the whole *pasuk*, I have as yet seen no reason to deviate in the smallest degree. The attempts of Vitranga and others, to make it a development of the great mystery of the Trinity, are below criticism; and unworthy of the man who would search for truth with honesty and candour. The Jewish interpretation of the, *Shema*, is the same now as it was in the commencement of the Christian dispensation; and that we know, on the authority of the Gospel, was sanctioned and approved by Christ himself. The vulgar, indeed, from their uniform practice of substituting for, *Jehovah*, always either, *God*, or, *Lord*, did not then, any more than now, critically understand the asserted unity of *Jehovah*; but, that they were right in considering the oneness of the true God to be the exclusive doctrine of the, *Shema*, I am fully convinced from numberless arguments.

But with respect to the main argument for its appellative character, that it is even found in regimen with the term, *Sabbaoth*, *hosts*; I am greatly astonished at the attempt of Vitranga to set it aside by a hint which he has evidently

borrowed from Abarbinel; that there is an ellipsis of the term, *Elohim*, in the construct state; whereby the sense to be drawn from the phrase is, *Jehovah the God of hosts*, and not, *Jehovah of hosts*; as asserted by Aben Ezra. This, however, being a mere question of grammar, is easy of solution. The two terms, *Jehovah*, and *Sabaoth*, coming together in the same sentence, must either be made the one to govern the other according to regimen, or they must be placed in apposition; that is to say, we must either render them by, *Jehovah of Sabaoth*, meaning, *Jehovah of hosts*; or else by, *Jehovah, Sabaoth*; that is, *Jehovah-Hosts*; the latter being considered a name of the true God as well as Jehovah, and so placed in apposition according to grammar. The latter resolution is adopted by the targumists, who, to preserve to Jehovah the form of a proper name, have invariably paraphrased the Hebrew, יהוה צבאות, by יהוה צבאות, *Jehovah Sabaoth*; as though, *Sabaoth*, were an appellation of the supreme being, equally with Jehovah. To this they have obstinately adhered even where the Hebrew is, יהוה אלהי צבאות, *Jehovah, the God of hosts*; taking no notice, whatever, of the construct state of, *Elohim*; but paraphrasing the terms, יהוה אלהים צבאות, *Jehovah God Sabaoth*. Thus, to make way for the notion, that, *Jehovah*, is always a proper name; they are obliged to con-

tradict the very first principles of the Hebrew tongue.

To allege, that the term, *Elohim*, in the construct state, is understood before, *Sabaoth*, is to introduce a species of ellipsis, of which we have no example either in the Hebrew or any other dialect. To me such philological doctrine is quite unintelligible. If from two nouns, not actually placed in apposition, I am required to construct some sense, I must connect them together by making the one govern the other in some state or case; so that the dependence, which the one has upon the other, may be adequately expressed. Thus, I can say, *Philip, king of Macedon*; or *Cyril, bishop of Jerusalem*; and, by omitting the intervening terms, *king*, and *bishop*, I can also say, *Philip of Macedon*; or *Cyril of Jerusalem*; but I cannot, without unlinking the sense, and in terms of strict apposition, say *Philip-Macedon*; or *Cyril-Jerusalem*. So in Hebrew, I may construct and say, יהוה אלהי צבאות, *Jehovah, the God of hosts*; or by leaving out, אלהי, *God*, and regarding, יהוה, *Jehovah*, in the construct state, I may say, יהוה צבאות, *Jehovah of hosts*; but I cannot say, *Jehovah-Hosts*; without dissolving the connection of the terms; or considering them as synonyms, and equally the names of the only true God. Nay, such an ellipsis, as the one here suggested, was never heard of, I dare venture to say,

by any scholar living. For admitting that the phrase, Jehovah-Hosts, is defective; that defect I am not bound to supply in the manner proposed; as I may say, Jehovah, the *king* of hosts; or Jehovah, the *captain* of the hosts; as well as Jehovah, the *God* of hosts; but that, as must be evident to the least discerning, would not be the necessary suppletion but an addition to the sentence.

It deserves to be remarked too, that, when used in conjunction with Elohim, it invariably comes before it, in the same manner as before, Sabaoth; for we always read, Jehovah Elohim, that is, Jehovah, the God, or, as I suspect, Jehovah of Gods; but never once, Elohim Jehovah, the God, Jehovah; a circumstance this no less extraordinary than true; for, if, *Jehovah*, were really a proper name, it seems unaccountable, why we should never meet with the construction, the God, Jehovah; as well as with those of, the man, Gabriel; king, David; duke Teman; and many other instances of a similar complexion. In a word, I am fully persuaded, that like, creator, or maker, Jehovah, is expressive of a something which is peculiar to the true God; but that, it neither is, nor can be, a proper name, on account of its being derived from what is predicable of the divine nature.

Yours truly, &c.

JOHN OXLEE.

Stonegrave, March 6, 1817.

#### ILLUSTRATIONS OF SCRIPTURE.

*"The Lord bless thee and keep thee."* Numbers vi. 24.

The High Priest was accustomed annually to bless the people when assembled together. During this ceremony, he not only three times pronounced the eternal benediction, and each different time in a different accent, but in the elevation of his hands, extended the three middle fingers of his right hand in so conspicuous a manner, as to exhibit a manifest emblem of the three hypostases; to whom the triple benediction and repetition of the word Jehovah in a varied tone of voice evidently pointed. Captain Innys of Madras, has asserted that the Mohammedan priests also at present use the same form; this is a strong collateral circumstance; for since it is notorious that Mohammed was indebted for a considerable part of his theological knowledge to the secret instructions of a Jew, he probably learnt from that Jew the symbol; and it was frequently practised in the Arabian mosques, so early as the seventh century.

*And the children of Israel wept for Moses in the plains of Moab, thirty days.* Deut. xxxiv. 8.

It was usual in the East, to mourn for such persons as were absent from home when they died; and were buried at a distance from their relations. Irwin relates in his "Travels," that one of the inhabitants of Ghinnah, being murdered in

the desert, gave birth to a mournful procession of females, which passed through the different streets, and uttered dismal cries for his death. Josephus expressly declares it was a Jewish custom, and says, that upon the taking of Josapata it was reported that he (Josephus) was slain, and that these accounts occasioned very great mourning at Jerusalem. It was after this manner that the Israelites lamented the death of Moses. He was absent from them when he died, neither did they carry him to the grave, but they wept for him in the plains of Moab. The mourning for Aaron who died in Mount Hor, might probably be of the same kind.

#### CHAJIM'S HEBREW BIBLE.

*To the Editors of the Jewish Expositor.*

Gentlemen,

IN Vol. lxi. of the European Magazine, p. 339, mention is made of a Hebrew Bible, published in the year 1488, by Abraham Ben Chajim, Soncino, as the most pure and genuine text that has ever been printed; that six copies only of this Bible came to England, and that one of them was in the library of Exeter College, Oxford.

Shortly after I read the above I happened to be at Oxford, and one of the Fellows of Exeter College was kind enough to examine their Library for the above book.

I have taken the liberty of drawing the attention of the

friends of Hebrew literature to this circumstance, and shall for one, be obliged to any of your Correspondents, who can give information where a copy of Chajim's Bible may be seen; and I would particularly request those, who have access to public libraries, to make the inquiry. Yours, &c.

W.S.

#### LETTER TO THE EDITORS.

Gentlemen,

IN the Jewish Expositor for April last, there appeared a very interesting account of one Jew and three Turks being converted to Christianity at one and the same time, by perusing the word of God, which was accompanied by the omnipotent power of the Holy Spirit. I wonder that it escaped the observation of Mr. Coleman, how exactly this fourfold conversion is an answer to that beautiful and affecting prayer of our church, appointed to be offered up on the mournful, yet joyful day, commemorative of our blessed Saviour's crucifixion;—a prayer, which was composed and used by our martyred reformers, and pious forefathers, who no doubt had the salvation of Israel deeply at heart, and not of Israel only, but also that of Mahomedans, Pagans, and nominal Christians, *for Good Friday.*

O merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be

converted and live; have mercy upon all Jews, Turks, Infidels, and Heretics, and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true

Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end, Amen.

I am, Gentlemen,

A LOVER OF SOULS.

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